A LAURELL OF METAPHYSICKE

Angells may be proved naturally, which are many in the same Species, their nature is incorporeall, and incorruptible, not consisting of physicall composition of matter, and forme, but yet metaphysically constituted of acte, & power.

Angells, are the assisting formes to the heavens, they move in place & do exist in place by their proper substance, understanding both themselues, & other things even materialls by the species drawne by them, or concreated with them they have will, and freedome.

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The attributes contained in these names may be proved of God by naturall reason.

God is
God is one
God is a spirit
God is a necessitating cause
God is of himselfe
God is infinite
God is immutable
God is most simple
God is most just
God is holy
God hath a will
God is omnipotent
God hath dominion
God is omniscient
God hath providence

Seraphims, who excite, enflame, or enlightened do enlighten.

Dominations, who do excell others.

Powers, who do refraine the devill.

Cherubins, who being full of knowledge do teach.

Principalities, who rule over others.

Archangells, who do execute the greater messages.

Thrones wherein God sitteth.

Virtues by whom signes and miracles are wrought.

Angells, who performe the lesser Messages.

Habit, as to weare a Crowne.

The first Hierarchy divided into 3 orders.

The second Hierarchy divided into three orders.

The third Hierarchy divided into three orders.

Time when, as one a clocke.

Place where, as he is in the Citty, to be in a Buildinge.

Action, as to sit.

Quality, as to bee white, blacke, etc.

Quantity, as to be long, short, broad.

Relation, as to be like, equall, or unlike.

Inherence, is it inuested in.

Ens, to which belongs

Accidens, is an

Habitus

Patterne or Idea

Passive power

Actiue or formall

Distinct relations

Reall relations

Relation of three

Created relations are in a manifold difference whereof in Logicke.

Respective, or relative Ens, is that which is formally to another thing.

Subsistence, is the substantiall maner, by which a thing doth exist, independently from another, it is not of the essence of substance, supposittality declareth the incommunicable subsistence, wch in an understanding nature, is personality.

Entitie, is the maner of essence, by which things are either divisible, or indiuisible, although in respecte, or by reason of their essence, they are indiuisible.

Essence, is that where by a thing is constituted in a determinate specie of Ens, and it is distinguished from other things, formally, or essentially, & is the roote of properties.

Existence is the maner of Essence by which it existeth in nature, which maner, is formally distinct from it.

An infinit Ens, is that which hath no limits, or bounds, of his perfection.

An incomplexe principle

Ens hath Principles.

A reall Ens, is univocall to Gods creatures, substance, & accidents.

A reall Ens, is analogall to God, & the creatures, substance, and accidents.

An infinite or Spirituall substance.

An absolute

Ens non quantum, is that perfection, which should be in one indeed in limits.

Ens, or any like specially is divided into one and many, & into ens in actu, ens in potentia, ens simply, ens respective, or according to something, & into a thing, or the maner of a thing.

A finite Ens is it hath his entitie, etc.

A reall Ens, is that which hath a true reallitie, distinct from nothing, & independant from the worke of the understanding, whose objective conception, is one cut of from the conception of inferiour things, & formally distinct from them.

Ens is aequivocall to Ens reall, & ens of reason.

An Ens of reason, is that which truely having no entitie, yet is apprehended by the understanding after the maner of ens, as a fained, fained, as Chimera's, or kinds of monsters, & founded in a fault.

A complexe principle, is the first ens, from which they are drawen, it is impossible the same thing to be, and not to be, an affirmation and negation of any thing. etc.

A complexe principle

The properties of Ens do flow from the intrinsecall principles of the same.

INCOMPLEXE Properties

COMPLEXE Properties

Power, or possibility is thus divided, active, passive, naturall, & neither active, nor passive, indifferently, as that which is not yet a subject of any act, but meerly a capacity, or possibility to receive an act.

Necessity, is a property of Ens, whereby one, one is said, either to be perfect in its kinde, or to be perfect, in its essentiall, or to be perfect, another, it is, by reason of change, motion, thing, the Passive naturall, is a principle, wherby, something doth truely receive, or suffer